

HOWNIKAN

PEOPLE OF THE FIRE

Vol. 24, No. 1

Citizen Potawatomi Nation

January 2002

New Potawatomi Police Headquarters



New Police Station

The Citizen Potawatomi Nation Police Department has moved into new quarters at the corner of Gordon Cooper Drive and Hardesty Road. The new location gives them more visibility, tribal officials said.

It's time to plan for Potawatomi Heritage Festival 2002

It's that time of year again – to start planning for the 4th annual Potawatomi Heritage Festival scheduled for **June 28, 29 and 30, 2002**. With the final touches being put on this year's schedule, the festival promises to be one centered around family and heritage. All Citizen Potawatomi Nation members and their family are invited to join in the fun and games.

As in years past, there will be on-line registration for those who have access to a computer and for those who do not, registration will be held at both the Tribal Headquarters and the festival grounds. Watch future editions of the HowNiKan for on-line registration information.

The families that will be having reunions are: **BRUNO, DARLING, HARDIN, HIGBEE, LEWIS, NADEAU, SLAVIN and SMITH**. If you are a member of one of the reunion families, be sure to contact other family members and encourage them to attend the festival. This is a great place for a family reunion and promises to be a great time for young and old alike.

The festival is three fun-filled days that encourages fellowship and cultural enrichment. Plan to attend this year's festival and join the Citizen Potawatomi Nation as we celebrate family and heritage.

If you need lodging information, contact Pam Smith at 405-275-3121. For those of you wishing to make reservations for RV parking, please fill out the registration form on this page and mail it to Mary Farrell, 1601 S. Gordon Cooper Dr., Shawnee, OK 74801.

RV Registration

Potawatomi Heritage Festival

June 28, 29 and 30, 2002

To reserve an RV parking space, send this registration form to: Citizen Potawatomi Nation, ATTN: Mary Farrell, 1601 S. Gordon Cooper Dr., Shawnee, OK 74801.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone Number: (____) _____ Tribal ID#: _____

Space Number: _____

Spaces will be reserved on a first come first serve basis. If you do not provide a space number, one will be assigned to you. A confirmation letter will be mailed to you upon receipt of your registration form. If you do not receive a confirmation letter within 2 weeks, please contact Mary Farrell at 800-880-9880.

TRIBAL TRACTS

Walking on

Clifford A. Williams Jr.

Clifford A. Williams, a.k.a. Audie, crossed over to the other side on October 8, 2001 after a lifelong battle with asthma.

He was born 62 years ago in Colbran, Colorado, to Clifford A. Williams Sr. and Gladys B. Jackson. He would have been 63 on November 4, 2001. He was a member of the Citizen Potawatomi Nation and a descendent of the Navarre family.

He has resided in Henderson, Texas since the seventies with his wife, Dr. Sue Williams and two daughters, Amy Navarre and Jennifer, and granddaughter Kailey. He also has two grown daughters in California, Sharon and Clifette.

Cliff lived on a horse and cattle ranch and owned Tennessee Walker show horses which he showed across the country as long as he was able to do so.

He was survived by his mother, Gladys B. Small of Shawnee; a sister, Colene Navarre Hollowell of Denver Colorado; nephew, Shawn Neil Christenson, of Denver (Audie was more of a father than an uncle to Shawn; he was always there for him); Shawn's two daughters Marissa Navarre and Courtney Ann; and one cousin, Glen Austin of El Paso, Texas.

There is a new, bright and shiny star in the heavens; it is Audie, who was loved by all of his family and by all those who knew him.

Gladys B. Small

Gladys Small passed away on December 8, 2001 at the age of 81. She was born on January 23, 1920, to Lemuel G. Jackson and Eva Lena Navarre, a cold wintry day in Oklahoma. She was a member of the Citizen Potawatomi Nation and the great-granddaughter of Peter Navarre. She loved her Indian heritage and studied it and lived it. She knew the old songs and poems and could recite them for hours on end. She was a great historian, wonderful nurse, and family matriarch.

She had two sons, Clifford A. Williams, Jr., and Norman Joseph Whisler; one daughter, Colene Navarre Hollowell; six grandchildren and four great-grandchildren.

In the mid-nineties, she chose to move back to Oklahoma to be near the Potawatomi Tribe. She was blessed with many friends.

Norma Jean Goheen

Norma Jean Goheen, 71, went to be with the Lord on December 10, 2001, in Pueblo, Colorado. She was born December 11, 1929, in Rocky Ford, Colorado to Louis and Estella Burns who preceded her in death along with her siblings, Ruby, Joseph, Verna, Albert, Georgie, and Thomas.

She is survived by her husband of 52 years, Marion Goheen; children, Steve Goheen, Micheline Goheen, Angela (Loyed Whiteley) Goheen, and Doris (Rick Hardy) Goheen; sisters, Dorothy "Dot" (Delbert) Spencer, and Grace (Robert) Singer; brother, Edwin (Norita) Burns; a special niece, Nina (Ray) Kawl; and numerous grandchildren and great-grandchildren.

Norma was employed by School District No. 60 for several years. During that time, she became the district's first female head custodian.

She always displayed great pride in her Native American heritage. She was a member of the Citizen Potawatomi Nation and a descendent of Peter Navarre and Ellen Page.

Norma will be sadly missed and lovingly remembered by her family and friends. Funeral service was December 14, 2001 under the direction of Imperial Funeral Home Chapel. Interment was at Imperial Memorial Gardens.

Violet Jean Veitenheimer

Violet Jean Veitenheimer, 76, died January 20, 2002 in Oklahoma City. She was born March 15, 1925 in Sacred Heart, Okla., the daughter of Pete Veitenheimer and Grace (Bruno) Veitenheimer. She was a member of the Citizen Potawatomi Nation and a descendent of Samuel Bruno and Theresa Bennett.

She was preceded in death by her parents; brothers, Emmitt, William, and Pete; sister-in-law, Ruby Veitenheimer.

Surviving are her brother and sister-in-law, Matt and Hisako Veitenheimer of Monterey, Calif.; sister-in-law, Ruth Veitenheimer of Shawnee; and numerous nieces and nephews.

Graveside services were held at Calvary Cemetery with the Rev. Charles Massoth, O.S.B., officiating. Arrangements were under the direction of Barnes and Johnson Funeral Home/Caskets Inc., Del City.

Kelly Slavin

A funeral was held for former Lawton resident Kelly Slavin, 41, Fort Myers Beach, Fla., at Northwest Church of Christ with Monty Jennings, minister, and Harold McRay, retired minister, officiating.

Mr. Slavin died December 9, 2001, in Bali, Indonesia.

He was born November 5, 1960, in Lawton, to Jesse and Claudine Pumphrey Slavin. He grew up in Lawton and graduated from MacArthur High School in 1979. He was employed by Globe Life as an insurance agent in Oklahoma, Texas and Tennessee. He was then employed by C.T.X. Mortgage as a senior loan officer in Dallas and Naples, Fla. He worked for Paradise Parasailing in Fort Meyers Beach from 1986 until his death.

Survivors include his parents; a brother and sister-in-law, Mike and Cissy Slavin, Lawton; his former wife, Tammy Brannon, Illinois; and numerous aunts and uncles, cousins and friends.

Edward Adam Schwartz

Edward Adam Schwartz walked on October 31, 2001. He was born September 6, 193, in Topeka, Kansas. He was a descendant of Ahkenapoway, and the LeRoy, Vieux, Juneau, and Schwartz families.

Ed was preceded in death by his parents, Lillian Lucinda Terry in 1936, and William John Schwartz in 1972; brother, Billy; three sisters, Lillian,

Patricia, and Marguerite; Grandsons, Darrel Adam, and Edward John, Jr.

He is survived by his wife of 48 years, Martha Joan Robertson; two sisters, Julia (Judy), and Lillian Ilene; sons, William Adam, Edward John and wife Jolynn Schwartz; daughters, Robin Spencer Harvey, Martha Lucinda and husband Jimmy Barnett; Grandsons, Joseph Eugene, Daniel Lee, Joshua Lee, Christopher Allen and wife, Amanda; granddaughters Dayze Jo, Tiffany Christine, Carla Lynn, Brandy Renee' and husband Timothy; great-grandson Joseph Eugene, Jr.; great-granddaughters Haylie Marie, Ethel Rhiannon, Robin and husband Brian.

Ed was a good man. The last 30 years he has been sharing the Savior, Jesus Christ, with all his family and friends. He went about his day sharing Christ with whoever God put in his path. Ed will be missed dearly by all. Our comfort is knowing that he is in Heaven with God, exactly as planned, resting in peace!

Lila Jeanne Kinsley

Lila Jeanne Kinsley, 76, of Tustin, CA, a homemaker, died December 10, 2001, of leukemia. Services were held Friday, December 14, 2001, at Fairhaven Memorial Park and Mortuary, Santa Ana, CA.

Survivors include husband, Robert; daughters, Candace Caple, Pamela Drake, Debra Meyer, Robin Thomson; son, Kenneth; brothers, Jack, Kenneth, Roy Paslay Jr., 14 grandchildren; 13 great-grandchildren.

QUARTERLY BUSINESS COMMITTEE MEETING SCHEDULE

FEBRUARY 28, 2002
MAY 30, 2002
AUGUST 29, 2002
NOVEMBER - TBA

6 P.M.
LONG ROOM
1901 GORDON COOPER DR.
SHAWNEE

HOW-NI-KAN PEOPLE OF THE FIRE

The HowNiKan is published by the Business Committee of the Citizen Potawatomi Nation with offices at 1601 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Journalists Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Potawatomi Nation.

All letters and submissions become the property of the HowNiKan. Editorials and letters are subject to editing and must contain a traceable address. Final selection of material for publication is subject to approval by the Business Committee.

All correspondence should be directed to HowNiKan, 1601 Gordon Cooper Drive, Shawnee, OK. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1601 Gordon Cooper Drive, Shawnee, OK 74801.

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Committeeman - Jerry P. Motley

Toll-Free Number: 1-800-880-9880
<http://www.potawatomi.org>

TRIBAL TRACTS



Honor Graduate

Heather Nicole Garner Replogle graduated from Missouri Southern State College in Joplin, Missouri on December 15, 2001. Heather graduated Magna Cum Laude with a bachelor of science in education, with an emphasis on Special Education. She is the daughter of Janice and Gary Almquist of Nevada, Missouri and is a descendent of the Bourassa clan. She will be working with the Aurora School System in Aurora, Missouri.



Mayor For A Day

Stephanie Lally won the city-wide contest for her essay to ban tobacco advertising around schools. She was selected among thousands of students throughout Chicago to serve as "Mayor for a day" where she presided over a city council meeting with 50 other students acting as Alderman. Pictured from left to right are Alderman Michael Zalewski, City Clerk James Laski, Stephanie Lally, her father Thomas Lally, and her mother Barabara Lally.

National group launches youth anti-drug campaign

The Office of National Drug Control Policy's (ONDCP) National Youth Anti-Drug Media Campaign has launched a multi-agency effort to provide resources and support to children with substance-abusing parents and help to adults in need. The initiative will address needs of children nationwide who live in families where one or both parents are abusing drugs or alcohol and was developed in partnership with the Health and Human Services' Substance Abuse and Mental Health Services Administration (SAMHSA), the National Association for Children of Alcoholics (NACoA); and the Child Welfare League of America (CWLA).

Posters, brochures, and online materials are part of a targeted outreach effort designed to assure children of substance abusers that they are

not alone, while guiding them to seek help and support. "This effort will give children of substance abusers hope and help in what are often desperate circumstances," said Edward H. Jurith, Acting Director of ONDCP. "We hope this campaign empowers young people to seek out other trusted adults at their schools, places of worship, and in their communities for emotional and academic support."

The campaign's materials include two posters that encourage children to talk to supportive adults and a brochure, "It's Not Your Fault," created by NACoA. A brochure developed by SAMHSA's Center for Substance Abuse Treatment (CSAT), "You Can Help," is available for adult caretakers working with young people exposed to substance-dependent parents or guardians. New ONDCP print

advertising will promote campaign resources and messages.

"Children of substance abusers are the highest risk group for future drug and alcohol dependence, and are more likely to suffer a variety of ills such as depression and anxiety," said SAMHSA Acting Administrator Joseph H. Autry III, M.D. "We must reach out to these young people to help bring stability and support to their lives. We can stop the vicious cycle of substance abuse with the help of caring adults who listen and serve as positive role models."

The initiative also raises awareness and provides specific tools to help adult influencers reach out to the children they care about. Adults are encouraged to address issues of addiction, without stigmatizing or alienating family members.

"Sadly, one in four children

under the age of 18 lives in a family with a parent who drinks too much. Children living in these alcohol- or drug-dependent environments are regularly confronted with denial, shame and silence about their family experience," said CSAT Director H. Westley Clark, M.D., J.D., MPH. "As advocates for young people, teachers, coaches, guidance counselors, and members of the faith community should

become informed on issues related to drug and alcohol use, prevention, intervention, treatment and recovery."

For free resources including the posters and the "You Can Help" and "It's Not Your Fault" brochures, call 1-900-799-2800 or e-mail info@hhealth.org. For additional information, visit www.freevibe.com/talking (for kids) or www.theantidrug.com (for adults).

ELECTION NOTICE

Candidate Filing Period

Monday, Tuesday & Wednesday,

April 1, 2 & 3

Annual Election

Saturday, June 29, 2002

Please Note: Requests for ballots must be postmarked by June 9, 2002, to be accepted.



What's Happening Here?

Child Care

The Citizen Potawatomi Nation Child Development Center prides itself in being a safe, clean and educational learning facility. The center is D.H.S. licensed and accommodates 220 children. At the center, we value effort, hard work and creativity. We have high expectations for all children and have clearly articulated curriculum objectives that lead to an enriched academic, social, creative and physical program, in a caring and supportive environment.

For the children's well being, each classroom and the entrances and exits are monitored, at all times, by camera. This ensures that unexpected guests cannot access the center and that the teacher's in each classroom are engaging the children in hands-on activities.

Each classroom is staffed with two teachers, 70% of

which have a CDA or an early childhood degree. They are responsible for developing age specific curricula for each classroom that focus on social and emotional growth, speech, cognitive and motor skills, cultural awareness and sensitivity and personal hygiene. The teachers utilize developmentally appropriate practices that challenge individual children to reach their potential in all areas of development. Each classroom fosters exploration, inquiry and discovery; encourages a positive disposition toward learning; focuses on interdisciplinary experiences; involves students in hands-on projects and develops skills for real life situations.

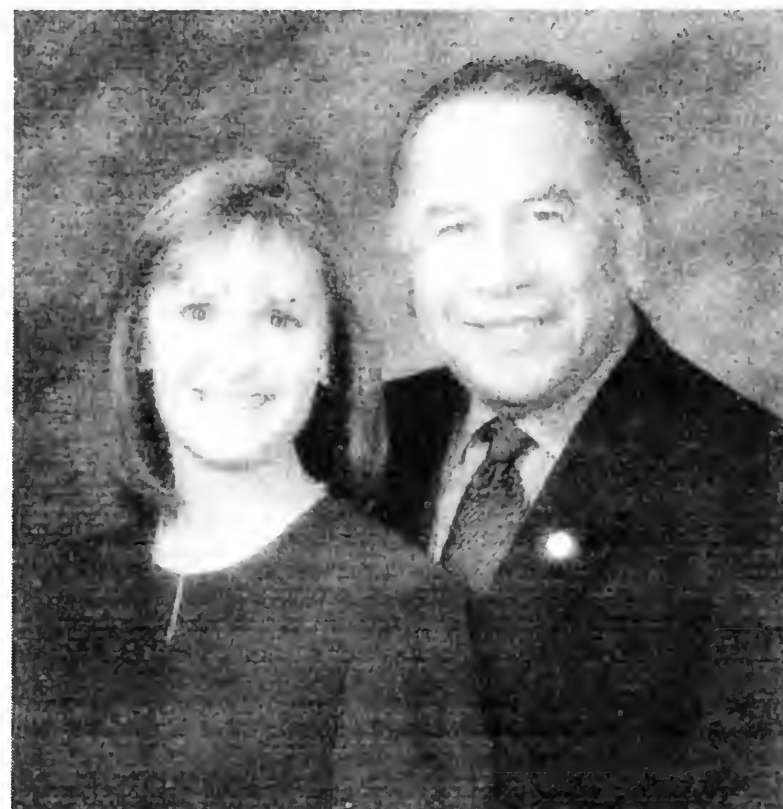
The Citizen Potawatomi Nation Child Development Center is open Monday through Friday, 6:00 a.m. to 6:00 p.m. For applications, contact the Admissions Specialist at the Citizen

Potawatomi Nation Employment and Training Department, 405-275-5269.

The Citizen Potawatomi Nation also offers assistance with child care through the Child Care Development Fund. To qualify for assistance through this fund, you must be a member of a tribe in Pottawatomie, Cleveland or Oklahoma counties, be employed or in training and in need of child care services. Assistance is based on family size and monthly income. For more information about this program, contact the Intake Specialist at 405-878-4861.

CORRECTION

In the November 2001 issue of the HowNiKan, we incorrectly spelled the name of a new enrollee. It incorrectly reads Joseph Andrew Garcia Haas. It should correctly read Joseph Andrew Gabic? Haas.



Sen. Kelly Haney With His Wife Debra Jean Haney, An Enrolled Member Of The Citizen Potawatomi Nation And A Member Of The Holloway Clan

Haney announces campaign for governor of Oklahoma

Drawing upon his desire in helping all Oklahomans, Enoch Kelly Haney, chairman, Senate Appropriations Committee, announced his candidacy for the office of Governor on Friday, Nov. 23, at a press conference 11 a.m. on the south steps of the Capitol.

A Democrat from Seminole, he was first elected as representative to the Oklahoma House in 1980. Since becoming chairman of the Appropriations Committee he is proud of his record in having a balanced and timely budget. As a legislator his priority was and continues to be education, health care and economic development. He believes "an excellent educational system provides the best economic development tools we can invest in." Haney has strongly campaigned to lower rising health costs in the state by supporting and authoring legislation that addresses this issue. In recognition of the unique population of the state, he strongly believes he is a candidate who can best serve as Governor for all Oklahomans.

A Master Artist, he was selected the featured artist to sculpt the statue titled "The Guardian" that will crown the Capitol building where as a legislator he was a public servant to all citizens of Oklahoma. A full blood Seminole and Muscogee (Creek) Indian, he considered the statue a gift from his family to the state of Oklahoma and declined the \$50,000 artist commission. He grew up in Seminole County and graduated with a degree in fine arts and attended Bacone College and graduated from Oklahoma City University.



ATTENTION VETERANS!

To honor the efforts of our veterans, the Citizen Potawatomi Nation is in the process of creating a memorial. If you are a veteran of the Armed Forces, please forward the following information:

- Name
- Current Address
- Date of Birth
- Number of Years Served
- Dates Served
- Branch of Service
- Tribal Roll Number
- A Copy Of DD 214 Or Discharge Papers

Please send the information to Dennette Bare by e-mail at dbrand@potawatomi.org or ground mail at 1601 S. Gordon Cooper Drive, Shawnee, OK 74801.

DONATIONS TO THE HOWNIKAN

W.R. and Marjorie E. Pierson, Arroyo Grande, CA - \$25

Dorothy Hicks, Sun City, AZ -\$10

Huke honored

Northland student Joseph Huke, was selected for the Multicultural Student Honor Society at the University in Manhattan. Joseph, a junior, is majoring in information systems. He is the son of Joseph P. Huke and Barbara A. Huke and the descendent of Mary Schroepfer.

Female vet remembers the war

By TAPRINA MILBURN

The Shawnee Sun

Kathleen Kiker, the oldest of 12 children, was brought up in a patriotic home. She remembers as a child feeling a sense of pride when she saw soldiers, police and firemen in her home town of Cushing.

She was 27 years old when World War II began and had recently divorced. Three of her brothers, her ex-husband and her brothers-in-law were sent overseas.

Kathleen and her brother, Buddy, who lost a hand in a work-related accident, took classes in sheet metal and riveting that were offered to train people to work in shipyards during the war. After her brother left to work in a California shipyard, Kiker joined the Women's Army Auxiliary Corp (WAAC).

"I decided that if they'd take me, I was going to join. My parents were supportive. I went to the Aldridge Hotel where there was a recruiting office on the east side. There was one other woman there to join, a young school teacher named Helen," she said. "It seemed like there weren't very many women joining until I got to Fort Des Moines, Iowa, and there were hundreds."

Kiker was one of approximately 100,000 women who joined the WAAC during the war. In 1943, the Army dropped the word "auxiliary."

From Iowa she went to Orlando, Florida, and trained as an air warning service specialist. She also trained male officers in the same procedures. She was sent to New York City where she plotted on an operations board air traffic in the Hudson Bay, New York Harbor and Boston areas.

"Spotters were in the field watching for planes, they'd call us and we'd map them on the operations board so the officers knew what type of plane, what area and whether or not it was one of our planes taking off or landing," she explained.

While serving in the United States, Kiker, a tech sergeant, said she was faced with questions about her decision to join the Army.

"I think women today have more respect than we did back then," the 84-year-old veteran said. "I remember being on a train and coming through Chicago and people would ask 'Why are you in the Army anyway?' And sometimes



Kathleen Kiker And Kenneth Peltier

you'd hear people laugh and say 'To entertain the soldiers.' That was crummy. I was training a male officer in Florida in air warning and he said to me 'I don't know why all you women have left your homes and babies to come in and take over. I've moved my wife and child down here.' Some men felt threatened by women in the service.

"Our superiors knew that our role was important because we were going to replace the men as they were sent overseas."

James Virgil Kiker, her ex-husband, was a foot soldier in New Guinea. Because of health problems he was sent to Australia right before she landed in the jungles of New Guinea.

"We were both on the same continent but just not together," she said. "We sent letters back and forth to each other, but they were few and far between just because he was in infantry and it was hard to even get paper."

Kiker served in the Army's Signal Corp while in New Guinea working in communications. It was there she learned that the USS Franklin had been bombed in Japan. Her brother, Shawnee resident Kenneth E. Peltier, Sr., was on that ship.

"Someone came up to me and said 'Wasn't your brother on the Franklin? They've just been bombed,'" she recalled,

pausing as her eyes teared. "They buried soldiers all the way to New York. I know it was gruesome for my brother."

"When I think about war, I think about my mother—she had to let so many of her children go. I remember her thanking God that all of her children came back alive because there were stories of mothers who lost all of their children in the war."

The war ended when Kiker was stationed in the Philippines.

"Someone said the war was over and I thought they were kidding," the Shawnee resident said. "We got outside and they were announcing it on a loud speaker. And I thought 'Oh, we get to go home.'"

After returning home, she and James remarried. They later had a son, Norman. Kiker's husband died in 1977.

She's a member of the Citizen Potawatomi Tribe and owned her own beauty shop until she was 78 years old. As she learned from her mother growing up, she raised her son in a patriotic home as well as one that cherished their Indian heritage, she said.

"Serving my country helped me to grow up and learn to speak up," she said. "If I was young I'd do it all over again. I was proud of my uniform and I had a job to do and felt like it was an important job," she said.

Peltier awarded diploma more than 50 years later

By SHANA HAWK

Shawnee News-Star

They gave up their high school dreams to defend the dreams of a nation.

More than 50 years later, 15 local veterans received the high school diplomas they gave up to join the Armed Forces. The degrees were presented in a formal ceremony Tuesday by the Shawnee Public Schools Board of Education.

"I'm real happy about this," veteran Kenneth Peltier Sr. said Tuesday.

The Navy shipfitter first class served from October 1944 to March 6, 1946, on a carrier known as Big Ben. The ship lost about 800 people before returning home, Peltier said.

Raised on a farm near Acme Road, Peltier walked to and from school. "I really appreciate Shawnee High," he said.

A certified welder, Peltier attended welding school in Shawnee from

midnight to 4 a.m. while still attending high school during the day. When the Armed Forces put out a call for welders, Peltier volunteered, anxious to serve with his two brothers and sister already in the service.

"This is something to cherish," Peltier said Tuesday. "I always wanted to finish (high school) but never could."

Peltier also wishes he hadn't missed out on his last year as quarterback for the Shawnee Wolves.

"I had a good football deal goin'," he said. "If I had went back, I'd been something."

Peltier's wife, Lillian, was thrilled to see her husband so excited.

"I think it's wonderful," she said. "He's mentioned several times, 'I wish I had my diploma.' He's absolutely elated. I think it's wonderful of the state of Oklahoma to make this available."

New state legislation in 2000 authorized school districts to grant a high school diploma to veterans who left high school to serve in World War II.

To be eligible, veterans must have been honorably discharged from the U.S. Armed Forces and have served at least 18 consecutive months active duty, or have been discharged with a service-related disability, between Sept. 16, 1940, and Dec. 31, 1946.

"This is heartfelt appreciation for the dedication you have given to this country," Superintendent Marilyn Bradford said. "This is just a small part of what this school district should do for you."

A diploma was posthumously awarded to Harold Eugene Adams, Navy fireman second class, who died recently.



WHISTLES AND WHISTLE MEN

On the occasion that a significantly powerful song is rendered by a Drum Group, a "whistle" may be blown. This woodwind instrument has always been used casually by most Male Fancy Dancers in the Southern Plains Powwow Arena. However it has not been used for the same purposes that the Northern Plains "Whistle Men" use it for.

In the Northern Plains there is a deeper and more significant meaning attached to these whistles. A designated "Whistle Man" or "Whistle Carrier" will blow his whistle, over the heads of the singers four times, to the four directions. The singers must honor the "Whistle Carrier" by repeating four Push Ups, as a continuation of the song. A "Whistle Man" can also blow his whistle on a Drum after a contest is completed to continue the spirit of the Drum through the song. After honoring the Drum with his whistle, a "Whistle Man" will present a gift to the singers. This is called "Feeding the Whistle". On occasions, a Drum might be left unattended by the singers. When this occurs and a "Whistle Carrier's" request is not immediately fulfilled, a fine will be imposed on that Drum. If an event is immediately scheduled, a responsible "Whistle Carrier" will use his discretion and not blow his whistle, but rather wait for a more appropriate time.

"Whistle Carriers" belong to both Grass Dance Societies and "Whistle Men's Societies." Many men have received a whistle in the sacred Sun Dance ceremony, but their eagle whistles are used for religious purposes not associated with the Powwow Arena. This is a very controversial issue. To be a "Whistle Carrier" involves great responsibility and sacrifice. "Whistle Men" are given this right by other "Whistle Carriers." A potential "Whistle Man" is observed for his merit. Generosity, unselfishness, and service toward others are among a few of the attributes that are being examined. When initiating a new "Whistle Man," four songs are sung in sequence. They are followed by a "Giveaway" and feast. (The "Giveaway" will be explained in detail, later.) The sponsoring "Whistle Man" then instructs the new "Whistle Man" on how to live a respectable life and explains in detail all of the responsibilities involved with this new status. The whistle that is carried by the "Whistle Man" is made from the wing bone of an eagle, but in the Powwow Arena a substitute whistle is often used. Some are designed in the shape of loons or other water birds.

There are other occasions similar to the Whistle ritual that will cause the Drum to repeat a song. On the Southern Plains a Straight Dancer, who is a Tail Dancer at his tribal dance grounds, (discussed later in text under the Straight Dancer's section,) may approach the Drum and raise his beaded staff over the Drum. The Drum in turn will honor this gesture by repeating the song. In the far Northeast, among the Six Nations Tribes, Traditional Male Dancers have been observed laying their eagle fans on the Drum and then lifting it high into the air.

The Drum will respond by singing a chorus of four verses, in the same way the Whistle ritual would evoke a drum to respond.

FEATHER PICK UP

The eagle feather is honored with the utmost respect in the Powwow Arena. Eagles represent the Thunderbird spirit who is a messenger between the Great Spirit and man. A person who uses the body parts of an eagle does so with reverence.

Traditionally, an eagle feather had to be earned in battle or by performing a brave deed. These feathers were symbols of status and displayed on war bonnets, staffs, and calumets (or, peace pipes). How a feather was cut, positioned, or painted gave a visual account of how the feather was earned. Today, eagle feathers are distributed when a person receives an Indian name, formally enters the Dance Arena for the first time, and when an individual brings honor to himself, family, and nation.

Customarily, Plains Indian men received eagle feathers and Plains Indian women received eagle plumes. Today, this tradition

has been diffused. Both men and women handle eagle feathers and plumes. In conjunction, other parts of the eagle are worn by men. They include the claws, bones, and head.

Eagle feathers are passed down from generation to generation. In addition, a federal program has been set up by the Department of the Interior for the distribution of eagles that are killed on power lines, on roads and in zoos to Native Americans for religious purposes.

When by accident, an eagle feather is dropped at a Powwow by a dancer, an Arena Director or veteran will stand by and guard it. Upon the completion of the song, the arena will be cleared and one of three ceremonies will be observed. In the South, a veteran will offer a prayer, then pick up the feather while counseling the person who dropped the feather on how to care for it. In the North, four veterans and a Drum are selected to retrieve a feather. If possible a Traditional Drum is used. The dancers dance clockwise to six Push Ups. The first two Push Ups are Veterans Songs (also called "Brave Man's" Songs) and the remaining four Push Ups are "Charging the Feather" Songs. At the end of the six verses, an Indian veteran who has been wounded in combat will pick up the feather, return it to its owner, and then publicly recite a war story. In the Northwest, when the first feather is dropped at a Powwow, a combat veteran will gather all the Men Traditional Dancers in two rows. They will all charge the feather four times, thus taking care of further feathers that may drop. If one drops later in the Powwow, they retrieve it using, the less formal Southern method because the full ceremony has already taken place. A feather lying on the ground symbolizes a fallen warrior. A combat veteran who retrieves the feather is actually picking up a fallen comrade. Other beliefs regarding a dropped feather refer to the feather as a protector and its touching the ground as analogous to the dropping of the American flag on the ground. Another belief is that a fallen eagle feather is treated like an enemy. Once the feather has touched the ground, the impurities of the earth prepare it and harm the person who has dropped it. Therefore, it is necessary to "Capture the Enemy in the form of a Feather" and say a prayer in hopes of transforming the feather's power into a positive force. The owner of the fallen feather then gives the veteran and the singers who have sung the songs a gift. This gift to the singers is for the songs that were delivered. The gift to the veteran is for the retrieval of the feather and the combat service he has performed on behalf of his people. It is said that the gifts that are yielded often reflect how much respect the individual has for the eagle feather. During this ceremony it is respectful for all onlookers to stand and remove all head coverings.

THE GIVEAWAY

During the course of a Powwow, the program is often interrupted to honor a "Giveaway" or "Special." Before the "Giveaway" or distribution of gifts, the families and supporters of an honoree will request a specific Drum to sing a "Special" Song, on their behalf. These "Special" Songs include Veterans', Chiefs', Warriors', tribal, clan, family, individual, "Honor", and "Giveaway" Songs.

The tradition of the "Giveaway" is an ancient practice. Leaders and chiefs reinforced their status by distributing personal wealth among others. In essence, he was paying for or honoring his position with gift giving. Worthy gifts included horses, weapons, clothing, blankets, and food. Today, the "Special" and "Giveaway" are important parts of the overall Powwow.

A "Giveaway" begins by having the honoree lead a processional around the arena as his/her song is sung. In the South, it is common for both one War Dance and one Gourd Dance "Special" to be sung. If this is the case, the honoree will simply request a "One and One." Immediately after the song or songs are concluded, the participants in the processional will line up and present the honoree with a monetary donation and hand shake. It is cus-

tomary for an honoree not to brag about his/herself. Therefore, a speaker who is acquainted with the honoree,

will address the Powwow audience on the honoree's behalf. At this time, the speaker will introduce the honoree, list some of his/her accomplishments and explain the reason for the "Giveaway." When he is finished speaking, he will call the Head Staff, visitors, and participants to come up and receive gifts. Other gifts such as cloth, food, blankets, shawls, and coins will be placed on the ground inside the arena. Any visitor is allowed to come and pick up these gifts and should acknowledge this gesture by shaking hands with the honoree. In some Northern Plains Powwows, a Circle Dance; i.e., Kohomeni or Round Dance, is then requested. All gift recipients participate and acknowledge their gifts by lifting them during the honor beats of the song. At the end of the "Giveaway," all the monetary gifts collected at the processional are placed on the Drum that rendered the "Special" Song or Songs.

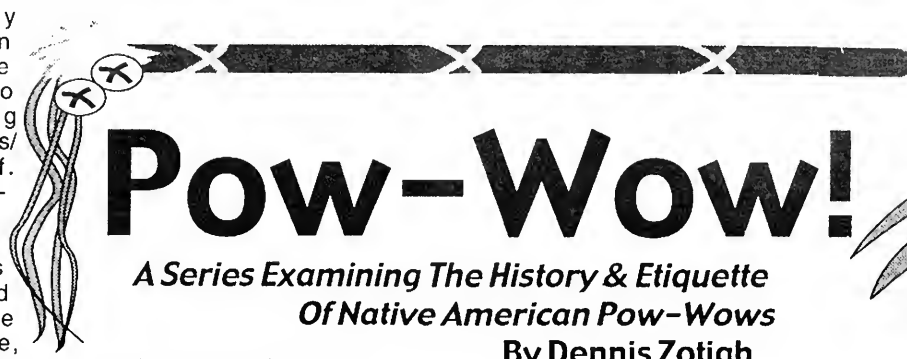
Unwritten protocol that influences a "Giveaway" include never giving to a close relative, never give what you would not be honored to receive, and in the spirit of giving, you should give "till it hurts." Other occasions for a "Giveaway" occur during a naming ceremony, when honoring a leaving or returning serviceman, a memorial for the deceased; after mourning, a family or individual must pay their way back into the arena, and when someone dances in the arena for the first time. It has been observed both in Canada and Oklahoma that families have held impromptu "Giveaways" when a child accidentally wandered into the arena and started dancing. Even though they were not prepared, this was done to honor the child's first steps into the Powwow. At almost all Powwows the Powwow sponsors will wait until the last day to have their "Giveaway." It is then that they publicly show their gratitude to the "Head Staff," supporters, and visitors by having their "Special."

CONTESTS

The competitive nature of Native Americans has prevailed throughout history. These characteristics were profoundly displayed in footraces, wrestling matches, stickball games and arrow and lance throwing contests. All these physical competitions involved athletic training in order to excel. Spiritual paints and amulets were worn to gain advantages as well as protect them from negative forces. Today, this ageless spirit of competition has asserted itself in the form of dance and singing competitions. Plains warrior societies dictated a male dominated social order.

In Powwow dancing, the most contemporary of male dances is the Fancy Feather Dance. It is only natural that the first Indian dance contest highlighted the most modern of male dances. The first Men's Fancy Dance contest was hosted in 1925 at the Haskell Indian Institute, in Lawrence, Kansas. Soon after, the "World's Fancy Dance Championship" was established in Ponca City, Oklahoma. In the early 1930s, the dance contest phenomenon began to manifest on the Northern Plains. In the earlier Northern contests, all adult male dancers competed against one another in one division. Omaha and Ponca songs were used for the earliest of these contests.

Special categories, such as the Grass Dance or "Heluska"/ Straight Dance, did not have individual competition categories because their style of dance had both social and religious purposes. As contests and prize monies expanded, specific divided categories



Pow-Wow!

*A Series Examining The History & Etiquette
Of Native American Pow-Wows*

By Dennis Zotigh

determined by dance style, age, and sex affiliation developed. Simple rules such as keeping time with the beat of the drum, stopping at the last beat and not losing a major regalia article enhanced the roots of the Powwow contest. Plains Indians lived by the honor system and would disqualify themselves if any infraction of these rules was broken. Judges and sometimes the audiences, who were familiar with the individual dances, determined the winner in the early dance competitions.

Dance competition has become highly complex since the mid 1920s. They are now the focal point of almost all major Inter-tribal Powwows. Sponsoring a contest serves as a drawing card for Powwows and helps dancers defray their traveling costs as well as determining who are the best dancers. As in most athletic events, dance preparation has become an art. Physical stamina, dedication, showmanship, knowledge of songs, and an outstanding dance outfit are the key ingredients needed to produce a champion dancer.

The contest phenomenon has not had an entirely positive effect on the Native American. Ascending cash prizes seem to spoil the harmonious foundations established by Traditional Dances. The harmonious relationships within the Dance Circle have been threatened due to the highly competitive stakes involved in competition dancing.

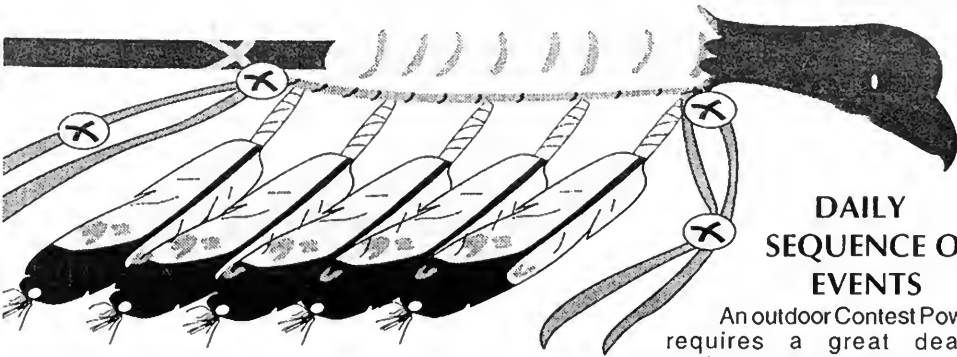
Dance styles and regalia have developed new "looks," which deviate almost completely from their original patterns. This is due in part to two factors. Dance champions are innovators. The style of outfits they wear and the new dance techniques that they incorporate are imitated by other dancers who desire to win contests. Also, many times contest judges are selected who do not have a sufficient background on the dance they are judging. Their inexperience compels them to choose flashier, less traditional dance styles. These same judges frequently choose established champions (for the sake of not looking incompetent as Judges,) who are dance innovators. Other dancers observe dance winners and incorporate that winner's dance style and regalia. This is done in the hopes of the other dancer being equally as effective in future contests.

In the mid 1970s, a new system of judging and tabulating was developed at the United Tribes Indian Celebration in Bismarck, North Dakota. "United Tribes" is recognized as a final meeting place for champions at the end of the Powwow season and a proving ground for new Powwow techniques. The system that was born there is called the "International Point System."

In the "Point System," dancers receive points for participating in Grand Entries each day of the Powwow, random "Participation Dances" and "Go Rounds," which are preliminaries and final contests held during each session of a Powwow. The "Point System" has been adopted, to a large extent, by most Contest Powwows across North America. It is through the "Point system" that a competitor, regardless of background, will have an overall understanding of what to expect wherever he/she competes. Most "Point Systems" begin at the first session of dancing. A classic "point system" will resemble the following:

- 20 points -Grand Entry
- 20 points -Participation Dances
- 20 points -1st place each
- 15 points -2nd place

Continued On Next Page



DAILY SEQUENCE OF EVENTS

An outdoor Contest Powwow requires a great deal of preparation before the actual dancing begins. Before the participants arrive, the Powwow Arena is blessed, which encourages a positive spirit to be present throughout the Powwow. All regions have their own manner for carrying out this ceremony. Once an arena has gone through "Proper Ceremony," all who enter the arena treat this enclosed area with respect. As the participants arrive they are greeted by the Host Committee. Any questions concerning the Powwow are answered at this time. Powwows that allow camping usually have what is called "camping day." This is a day to set up camp before the actual Powwow begins.

On the morning of each Powwow day, flags are raised in the arena and a Tribal Flag Song is sung. Veterans are in charge of handling the flags. Many Powwows today raise the American flag, the Union Jack (Canadian flag,) the state or provincial flag, and a tribal flag. These flags represent treaties between the native peoples and the government and the servicemen/warriors, who have fought in defense of their land and people.

The morning offers a time for the vendors to set up and for contest registration to begin. Around twelve thirty p.m. all of the committee members and the M. C. prepare for the Grand Entry. The Grand Entry or Processional is a fairly modern practice that has resulted from contests. The Master of Ceremonies encourages all of the participants to line up and for all the Drums to set up, warm up their voices and adjust their public address systems. When ready, Drum Roll Call takes place. The Arena Directors line up all of the participants outside the arena entrance and clear the arena. Number Recorders position themselves around the arena in order to record the number that each contestant wears on his/her outfit. When all contestants and Grand Entry participants are lined up and ready, the Arena Directors give the "go ahead" signal to the Master of Ceremonies. The Master of Ceremonies asks spectators to stand up and remove their hats to honor the flag/colors that will be presented. The "Host Drum" begins their Grand Entry Song and the Flag Bearers enter the arena.

There are two types of flags that lead the Processional. The Indian flag is represented by an Eagle Staff. The owner of this Eagle Staff designates someone to carry it in. Eagle Staffs represent a chief, society, family, or tribe. Several Eagle Staffs can be honored to lead the Grand Entry. The Native American flag is equivalent to the American or Canadian flag. It is also shown the same degree of respect. National, state/provincial, tribal, and other appropriate flags are carried in at the same time. These Flag Bearers are normally veterans, but can also be elders or individual representatives of the flag. Following the Flag Bearers are the following persons in this order: The "Head Staff," the Host Veterans Organization, Powwow Committee representatives, V.I.P.s, Princesses, Golden Age Men's contestants, Men's Traditional Dance contestants. ...down the list of contestants.

Each Drum group will have a chance to sing six "Push Ups" or "Starts" before passing the Grand Entry Song to the next Drum. The Master of Ceremonies will encourage the Drums to "pick up the beat," which means to keep the same cadence as the Drum that was singing previously. Starting with the first Drum and moving in a clockwise pattern, each Drum takes their turn, (this is referred to as "around the horn,") until all contestants have entered the arena. The Arena Director will then signal the Master of Ceremonies that all contestants

are in the arena. The Master of Ceremonies will inform the last Drum that is singing and the singers will finish their song and stop. The Flag Bearers stop, facing the Master of Ceremonies. All other participants stop and face the inside of the arena but leave a space cleared between the Flag Bearers and the Speaker's Stand. All remain standing as an Indian Flag Song is administered. The Flag Song is the equivalent to the American and Canadian National anthems. An invocation is then delivered, usually by a well respected elder. At some Powwows, the Lord's Prayer in Indian sign language is yielded in place of the invocation.

After the invocation or Lord's Prayer, the Color Guard, which consists of Flag Bearers, exit the arena and the spectators are allowed to sit down. Next, introductions of the V.I.P.s, "Head Staff", and Princesses are announced. The M.C. will immediately follow the introductions with one of five dances and/or songs. Anyone of the four dances chosen involves all of the participants. The possibilities are as follows:

1. A series of Round Dances or War Mothers' Songs. The Round Dance is also called Kohomeni, Circle Dance, or the Owl Dance. It is performed by facing the center of the arena in a large circle. All of the dancers circle to the left while, keeping time with the Drum. There are several regional styles of footwork used in this dance. "War Mothers" Songs are also called Soldier Dances. The dance is patriotic in nature. It developed after World War I to honor veterans of foreign wars. War Mothers' Songs belong to American War Mothers' Auxiliaries. The beat is the same as the Round Dance but should be danced by keeping time with every other beat. Thus, a more reverent expression is rendered.

2. Sneak-Up Song. This dance is also called the Scout Dance, Shake Dance and Stomp Dance. The Sneak-up was a Man's Battle Re-enactment Dance. In the first part of this dance, the dancer kneels on one knee and scouts for signs or tracks of the enemy. (Originally bells were kept silent, however today dancers shake their bells). The second part follows with a quick burst of dancing signifying an encounter with the enemy. The first round of the accompanying song is broken into two parts. The rapid drumbeat or ruffle, signals the part of the song. The second part follows with an even cadence. Each round is sung four times, with a repeat verse in the fourth round. Today all dancers participate in this dance. Dancers should always dance forward symbolizing non-retreat.

3. Crow Hop. This dance is very similar to the Southern Plains "Trot" and "Horse Stealing" Dance. In the North it is often referred to as a "Slide" or "Shuffle" Dance. The source of this dance can be traced to the Crow Nation, which currently resides in southeastern Montana. Crow singers contributed a quick double beat to these songs. Tribes who have adapted the Crow Hop accompany it with a staggered beat. Either way, the dancers keep time by hopping to the hard prominent beats.

4. War Dance Starting Song. This is a Southern Plains custom that signals the beginning of the War Dance portion of the program. This practice was initiated by the early Omaha and Ponca "Heluska" War Dance Societies. It is used both in the Powwow and ceremonial Dance Arenas. The "Starting" Song is a "blessing" composition, that is observed by not dancing while it is being sung.

5. Memorial Song. The Memorial Song honors all those who have passed on to the Spirit World. All the dancers in the arena observe this occasion by standing motionless as the song is sung.

Once one or all of these are completed a series of Inter-tribal War Dances will take place. These Inter-tribals serve as a "warm-up" or prelude to the Contest Dancing. Following the first series of Inter-tribals, Contests, Participation Dances, and "Giveaways," the Social Dances will begin. The order in which they fall will differ everyday. In the North, there are both afternoon and evening dance sessions. At some Northern Powwows, the evening session will end with a Grand Exit led by Indian flags. Upon completion, the evening session is over until the next Grand Entry.

At the end of a Contest Powwow the winners will be announced and awards dispersed. Because it is an Indian gathering, a Closing Song and/or benediction will be sung as a Final Ending. This is always done regardless of the length of the Powwow.

POWWOW CIRCUIT

From the late 1980s to the present, Powwow participants are traveling farther and in greater frequency than ever before. Powwows take place throughout the year, wherever there is a sufficient Indian population. The Powwow movement reaches its peak between Memorial Day and Labor Day. During this time frame, the Powwow Trail is alive, throughout the United States and Canada.

The Powwow Circuit can be compared to a professional Rodeo circuit. Its participants travel weekend to weekend and stay in tents, trailers, motels, or are put up in other Powwow participants homes. In between Powwows, its participants train, repair outfits, and attend spiritual meetings, while traveling thousands of miles.

There are many Powwow circuits within the Powwow realm. In each circuit you can see the same participants weekend after weekend. These participants compete, support, and follow one another. Some circuits, particularly in the Plains, are larger than others. In the larger circuits competition is greater. In general, prize money is higher on the Canadian and Northern Plains circuits than in the Southern Plains circuit. The reasoning behind the lower prize money offered in the Southern Plains centers around the idea that there is a shorter distance to travel between Powwows. There is a dense population of Powwow participants in a smaller area. As a result, there are enough participants in the Southern Plains circuit to make several coinciding Powwows successful.

Powwow Participants are no longer traveling only in their own circuits, but rather are beginning to travel greater distances into other circuits, therefore, making inter-tribal exchange very common. For those who follow the big money, the same contestants could very well compete against each other in Washington, Oklahoma, New York, and Saskatchewan, all in one month. Contesting is a hit and miss situation. Most who follow the Powwow trail are satisfied if they break even at the end of "the season." They hit the Powwow season each year because they enjoy it. To many "It is a way of life!"

PROTOCOL TO GUIDE THE FIRST TIME VISITOR

Powwows are an Indian event and are usually not directed toward non-Indians or tourists. Both are welcome as visitors, but are reminded that the Dance Arena is sacred. Therefore, a visitor is expected to be on his/her best behavior.

Do not expect a Powwow to start exactly at the time it is advertised. Most Powwows run on "Indian Time." That means that they will begin when everything is ready. Visitors are allowed to dance during Inter-tribal Songs and other Social Dances, but should not be in the arena when dances are not taking place.

It is polite to ask permission from the dancers and singers before you take a picture. This is especially true when the dancers are away from the arena and are visiting or resting. Flash photography is especially discouraged during the contests, as it can distract a contestant from their intense concentration.

Powwows provide Native Americans an opportunity to enjoy their Indianness. It is a unique time for sharing pride in a heritage that is alive and thriving amidst a national "melting pot." While peering into the Powwow world, enjoy yourself. If things are going slow in the arena, sample some delicious Indian food and/or walk around and visit the various arts/crafts booths. Other participants will probably be doing the same thing. This is an ideal time to take pictures and strike up a conversation. Powwows are a kaleidoscope of culture mixed with both complexity and simplicity.

Traditional Powwow Rituals

10 points -3rd place

5 points -4th place

One possible award by each judge. Awarded at each afternoon and evening dance session.

At many larger gatherings, an un-biased certified public accountant and computer system are used to tabulate accumulated points. The dancer with the highest accumulated number of points at the end of a Contest Powwow wins. An odd number of judges are selected to reduce the chances of a tie. The number of judges in one contest can range from three to eleven. With eleven judges, there is less, likelihood of bias toward any competitor. In the event of a tie, a "run off," in which the tied dancers compete at the same time, takes place. The run off is executed before the winners are announced. New rules that coincide with the "Point System" include:

1. A registration deadline.
2. Registration limited to one category.
3. A complete outfit needed to compete.
4. Contestants must register and/or accept prize monies in full outfit.
5. Contestant's number must be visible during actual contest.
6. An understanding that the decision of the judges is final.

Drum competitions are also popular at Powwows. Many Traditional Drum Groups who believe a drum should not be a part of Powwow competition, will forego the Drum Contest. In this case, they will be compensated by the Powwow committee with monetary donations called "Day Money." Fifteen minutes before a scheduled Grand Entry, a "Drum Roll Call" takes place. Regardless if a Drum competes or not, they are expected to be set up by this time. If they do not answer the "Drum Roll Call" by beating their drum loudly, when their Drum is called, they will not be eligible for any "Day Money" or contest prize money. Drums that register for competition are judged on the following criteria:

1. Whether or not an appropriate song is rendered (dependent on the dance category.)
2. Whether or not an established number of verses are sung. If the "Point System" is used, the number of verses that a song is limited to is:
 - a. Four Starts or Push Ups for the Grand Entry songs
 - b. Four Starts or Push Ups for Dance Contest Songs
 - c. Six starts or Push Ups for Inter-tribal Songs
3. Whether or not all the singers are singing and beating in unison.
4. Whether or not any of the singers overbeats at the end of a song.
5. Whether or not the singers immediately start a song when requested.
6. Whether or not there are at least six singers present while being judged.

Special favoritism will be rewarded for both a beautiful song and how well a Drum is able to harmonize. Today, many Drums use amplifier systems which allow even mediocre Drum Groups the luxury of sounding powerful. This is the reason Drum judges are expected to stand immediately behind the singers to observe their true qualities. Some Contest Powwows do not allow a singing group to bring their personal public address system. Instead, they provide cordless microphones that are hooked up to the central speakers to insure fairness to all Drum competitors.



REGIONAL OFFICE DIRECTORY

REGION 1 - OREGON/IDAHO

REGION 2 - WASHINGTON

(INCLUDES ALASKA & HAWAII)

Roscoe "Rocky" Baptiste

Box 346, 11315 Wheatland Road, Gervais, OR 97026

Local (503) 792-3744 • FAX (800) 522-3744

Toll-Free (800) 522-3744

e-mail: Region01@Potawatomi.org

REGION 3 - NORTHERN CALIFORNIA

Thom Finks

135 Finley St., Auburn CA 95603

Local (530) 887-8102 • FAX (530) 887-8102

1-800-874-8585

e-mail: Region03@potawatomi.org

REGION 4 - SOUTHERN CALIFORNIA

Jeremy Bertrand Finch

203 Bellefontaine St., Pasadena, CA 91105

Local (626-796-2008 • Toll Free & Fax: 1-800-432-2008

e-mail: Region04@Potawatomi.org

REGION 5 - SOUTHWEST

(INCLUDES ARIZONA & WESTERN NEW MEXICO)

Gene Lambert

P.O. Box 5905, Mesa, AZ 85211

Local (480) 668-0509 • FAX (480) 649-7443

Toll-Free (888) 521-6220

e-mail: Region05@Potawatomi.org

REGION 6 - COLORADO

(INCLUDES MONTANA, UTAH, WYOMING,
WESTERN NEBRASKA, WESTERN KANSAS)

Cheryl DeGraff

11310 W. 46th Avenue, WheatRidge, CO 80033

1-800-627-5003 • Local 1-303-432-0255

e-mail: Region06@Potawatomi.org

REGION 7 - NORTHERN TEXAS

(INCLUDES EASTERN NEW MEXICO)

Marjorie Hobdy

3132 Kathy Lane, Irving, TX 75060

Local (972) 790-3075 • Toll-Free (800) 742-3075

e-mail: Region07@Potawatomi.org

REGION 8 - SOUTHERN TEXAS

Lu Ellis

26231 Huffsmith-Conroe Rd., Magnolia, TX 77355

Local (281) 356-7957 • Toll-Free (800) 272-7957

e-mail: Region08@Potawatomi.org

REGION 9 - MIDWEST

(INCLUDES EASTERN NEBRASKA & EASTERN KANSAS)

Mary-Ellen Vieux Clinton

P.O. Box 750587, Topeka, KS 66675-0587

Local (785) 235-0134 • Toll-Free (800) 325-6639

e-mail: Region09@Potawatomi.org

The Citizen Potawatomi Nation is divided into different "Regional Offices" to help cover the extended membership across the nation. Originally labeled merely by region names, regional boundaries were established in 1997 using the US Postal Service "3 digit" Zip code areas. Region "O" is generally considered Oklahoma while the other states that are not numbered currently do not have an official "Regional" designator.

REGIONAL REPORTS

Oregon/Washington/Idaho

Bozho Nikans...

Ni je na ? I am well here in Oregon. We have lived up to our reputation and had lots of rain, but thankfully no floods so far. Our mountains in the Cascades of Washington and Oregon are piling up the snow and it looks like that will help the drought that we have had for the last couple years.

Have you ever wondered where the name Oregon comes from? Well, there are two young Indian boys at the University of Oregon that think they may have come up with the history behind Oregon's name. David Lewis, a young Native American, thinks he has researched the name back to a time when Indians from as far away as the Great Lakes came to the Northwest to trade for a smelt-like fish known as the "

Ooligan." It was once an important part of the Northwest Native culture because of its many uses.

The dried Ooligan and its oil were valuable trade items as a food condiment, medicine and canoe sealant. In the 1700s, Ooligan "grease trails" ranged from Alaska to California, even crossing into the Rockies. Ooligan are known for their migrations to spawn in sandy beach areas. Lewis said that American Indians from the east who traded with coastal Tribes, most likely Western Cree people from the Great Lakes area, did not use the "L" sound in their language. They used "r" instead, turning "Ooligan into "Oorigan." Lewis says that in his extensive research into past history, Native American accounts of a

great river in the Northwest known as the River Oregon. That river is now known as the Columbia River.

Now what else will our young braves dig up in college? It is amazing how they can find out all this history, and we knew all along that Oregon has the best fishing in the whole country, and do you think those little smelt-like fish (the Ooligan) are the same ones we net every year?

The holidays are over and everyone is looking forward to spring, but I did want to wish all my fellow Potawatomi, the Best of the New Year 2002. Be safe, healthy and happy. Give me a call if I can be of assistance. The phone number is: 1-800-522-3744

Megwetch,

Rocky Baptiste

South Texas

Hau bosho chak,
Ni je na ngom? I she anwe shode.

I am glad for all the blessings of 2001, and sorry that we as a Nation have had so much pain to deal with. Obviously we need to heal. That can only happen when we resolve to think of what is best for all the Nation and act on that resolve.

Looking back, it is clear that the majority of our people felt sure that our Chairman is doing a good job. He was re-elected by a healthy margin of votes. No one can argue with that. It was not the intent of the people that he should suffer for his re-election.

Why the continued infighting then? Why are we not pulling together to achieve for all the people?

I would propose one resolution for 2002. That would be to look into our own hearts for the ability to forget ... forgive ... and move forward.

Together we can accomplish so much. Divided we are a pitiable example for our children.

In the midst of winter, we have sunshine. Robins are here now having come from the

really cold country to feed and rest. They will move even further south soon.

Deer have gone to hide out — they always do when the hunters are out in force. After a hard freeze we are hopefully minus a few "bugs" and the trees will bear more fruit in the spring. First hard freeze here in these woods in three years. I am grateful for it.

I have not heard much from most of you in a while, so assume that you are well, have had good holidays and are happily into the new year by

now. If not, remember that I am here to help if I can.

I remember you all in my prayers, family, friends and people of the Nation — ask our Creator to keep us safely in his/her hands and give us what we need. Sometimes what we need is not what we think we want. I remember my father telling me to be careful what I pray for — I just might get it.

I hope my prayers will help to bring us all together again.

Be good to each other.

Bama pi,

Lu Ellis

Midwest

Bozho from the Midwest,

A new year is here. My hopes are for forgiveness, healing and renewing relationships with our families and our communities.

Our Midwest Regional meeting has been rescheduled for Saturday, March 16, 2002. Your invitations will be mailed from Shawnee, OK, so update your addresses with the Shawnee, OK office.

Here are some of the ideas suggested to me from Midwest Tribal members for our regional meeting:

1. Honoring our Elders from this area;
2. An informative discussion of tribal benefits available to the Midwest regional members with the appropriate applications;
3. Discussion of the future plans for the Midwest regional property;
4. Possibility of having regional site tents for each region at the Festival.

Stay bundled and warm this winter season.

Megwetch,

Mary-Ellen Vieux Clinton

REGIONAL REPORTS

North Texas

Winter officially began December 21 and this year all the weather people were referring to it as the winter solstice, which is the correct name, but this does seem to be a new trend. To verify this information required questioning several people at work and finally my daughter-in-law who consulted with my grandson and his faithful computer. But I did also find out about the vernal equinox, which might come in handy, when I am doing an article around the first day of spring. Next came Christmas and we had a very nice one and hope yours was also. The weather here in North Texas has remained very cool for several weeks, which is a little unusual for us. We have been promised our usual warm weather for a few days.

It won't be long until March 30 is here and time for our regional meeting. Noticed in the last issue of the How-Ni-Kan that the dates are tentative and subject for change, but for now we are planning on March

30. Mark this on your calendar and be looking for your invitation. This is your meeting and your chance to find out what is going on in our tribe and to ask questions. We need to come together as a group and celebrate our culture and heritage.

I have been receiving calls regarding scholarships and the deadline for next fall will be coming up before we know it. Apparently our students have discovered the value of this help from the looks of the full page of recipients for last fall. To get your application, just call the 800 number and ask for Mary Farrell. The people in that office will be glad to help. While this won't cover all your costs, it is very generous and will certainly help.

Or give me a call about this or any other requests and I will be glad to direct you. Hope your New Year is going well. It's a beautiful day here and each day is precious. Enjoy them all!

Marj Hobdy

Southwest

Here we are again, another year passed and welcoming the year 2002.

Hopefully, you were granted all your dreams and wishes in 2001. If not, consider this another opportunity to challenge, lead, and inspire you to accomplish your very best. We in Region 05 are proud of all the accomplishments of the Citizen Potawatomi Nation. Despite daily hardships, the leadership and employees continue to triumph creating pride and expansion in our membership. Things are never carried out independently but with good leaders and the support of the people make it all possible.

Get involved. Find out what you can do as a person to contribute to an already successful unit of common heritage. Write letters of personal concerns or suggestions to your regional directors and committee members. Only guessing occurs

when we hear nothing. Share openly about how you feel and the numbers will speak for themselves.

Compliments or acknowledgement are always nice when you see the contributions of others. Know that everyone is doing the very best they can even though their opinions or thoughts may differ from yours. Let's concentrate on our commonality rather than our differences. This is true for any person, home, group, organization or religion as each of us live day to day. It will enrich not only your life, but also everyone you touch during the day. Again, you are all a part of a great people, "keepers of the fire."

I look forward to hearing from you and working with you. Let's keep our "fire" burning here in the great southwestern region.

Warmest personal regards,

Gene Lambert



CPN Mail Bag

Dear Sir,

I am looking for any information concerning my grandmother, HATTIE VIEUX KIME, particularly photos. She was married to GEORGE WESLEY KIME. I know they lived a while in Kansas and spent their last years in Macomb, Oklahoma. They had ten children – nine sons and one daughter. I can be reached at (864) 348-6599, at the address below or by e-mail at potnllgirl@aol.com. Thank you for your help.

Billy Neal Kime, Sr.
454 Keowee Rd.
Iva, SC 29655



2002 Regional Council Schedule

(Revised)

Eastern United States	Feb. 16, 2002
Southwest	Feb. 23, 2002
Midwest	March 16, 2002
Washington/Oregon	March 23, 2002
North Texas	March 30, 2002
South Texas	April 6, 2002
Northern California	April 13, 2002
Southern California	May 25, 2002
Colorado	June 1, 2002

MULTI-REGIONAL ART COMPETITIONS

2001-2002

MULTI-REGIONAL ART COMPETITION PRIZES

\$150 FIRST PRIZE • \$100 SECOND PRIZE • \$50 THIRD PRIZE

- ALL ENROLLED CITIZEN POTAWATOMI NATION TRIBAL MEMBERS ARE ELIGIBLE TO ENTER THE MULTI-REGIONAL ART COMPETITIONS.
- ALL ENTRIES MUST BE OF AN INDIAN HERITAGE THEME.
- ARTISTS OF ALL AGES ARE ENCOURAGED TO ENTER THE ART COMPETITIONS. AGE GROUPS WILL BE DIVIDED AS FOLLOWS: 6-9 YEARS OLD, 10-12 YEARS OLD, AND 13 AND UP.
- ENTRIES MUST BE THE WORK OF THE ARTIST WITHOUT ASSISTANCE AND MUST HAVE BEEN COMPLETED WITHIN TWO YEARS OF THE ART COMPETITION DATE.
- ELIGIBLE ARTISTS MUST SUBMIT THEIR ART IN THE REGION IN WHICH THEY RESIDE. IF AN ARTIST FAILS TO SUBMIT THEIR ART IN THE REGION IN WHICH THEY RESIDE, THEY ARE **NOT** ELIGIBLE TO ENTER ANY OTHER MULTI-REGIONAL ART COMPETITION.
- ENTRIES MUST BE SUBMITTED TO THE REGIONAL DIRECTOR OR BROUGHT TO THE REGIONAL MEETING TO BE PUT ON DISPLAY AT THE REGIONAL MEETING.
- EACH ARTIST IS LIMITED TO, BUT NOT REQUIRED TO SUBMIT (3) THREE ENTRIES.
- ONLY ONE PRIZE WILL BE PAID TO EACH CONTESTANT. A CONTESTANT THAT WINS MORE THAN ONE PRIZE WILL BE AWARDED THE HIGHER OF THE PRIZES.
- ARTISTS WHO WIN FIRST, SECOND AND THIRD PRIZES IN THE 13 AND OVER AGE CATEGORY, AT ANY MULTI-REGIONAL ART COMPETITION, MAY ADVANCE THEIR WINNING PIECE(S) OF ART TO THE GRAND PRIZE ART COMPETITION HELD IN JUNE.
- MEDIA INCLUDE: PAINTINGS, PHOTOGRAPHY, PRINTS, SCULPTURE, BEADWORK, JEWELRY, POTTERY, FABRIC ART, AND MISC.

FOR MORE INFORMATION CONTACT: DENNETTE BARE
AT 1-800-880-9880 OR CITIZEN POTAWATOMI
NATION ART COMPETITION, 1601 S. GORDON
COOPER DR., SHAWNEE, OK 74801, OR BY E-MAIL
AT DBRAND@POTAWATOMI.ORG





Lucky 13th

The Citizen Potawatomi Nation Accounting Department has won the Achievement for Excellence In Financial Reporting award for the 13th year in a row. Pictured are, back row from left, Dee Wood, Susan Blair, Linda Capps; middle row, Jane Kreeger, Shelly Brown, Loretta Craft, Jernda Lawrence; front row, Ginger Johnson, Letha Goodchief, Arthur Epperson, Carolyn Sullivan.

Bank, housing authority offer Oklahoma mortgages, down payment cost help

Beginning January 1, 2002, the Citizen Potawatomi Nation Housing Authority and First National Bank and Trust Company of Shawnee, OK, will be working hand-in-hand to offer tribal members within the state of Oklahoma the opportunity to make mortgage application at the tribally owned and operated bank. First National was given the go ahead to make and process mortgages within the state of Oklahoma, allowing them to realize the income that was being sent to other mortgage companies.

Upon qualification by another mortgage company, First National should be able to make the same loan, at the same interest, with fewer points for closing. Qualifying loans will eventually be sold to Fannie Mae.

Along with this mortgage opportunity, any enrolled Citizen Potawatomi Nation tribal member is eligible for a one-time, \$2,125 grant to help with down payment or closing costs for the purchase of a home. The Down Payment/Closing Cost Assistance Grant is a grant and does not have to be repaid nor is there a second mortgage placed on the intended property.

The Down Payment/Closing Cost Assistance Grant helped over eighty tribal members realize the dream of owning their own home this last year. The housing authority is continually upgrading this program and looks forward to helping any eligible tribal member.

Eligibility requirements for the Down Payment/Closing Cost Assistance Grant are as follows:

1. Must be for purchasing, refinancing, or building a home (No Mobile Homes).
2. Must complete application, submit copy of tribal membership card and proper financial documents, and list the name of closing party.
3. Home must have been built in 1978 or after, with verification provided.
4. Must have realtor, insurer, or closing party complete environmental form.
5. Applications submitted more than 30 days after closing will not be eligible for reimbursement.

Processing time is approximately 2-3 weeks. Checks are mailed to the address you put on the application unless prior arrangements have been made. To request an application or for more information on this program, contact Sherry Byers at (405) 878-4696.

SPIRIT OF SONSHIP

By Chad Kaminski

For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. Romans 8:15

I remember not too long ago the tragedy at Columbine when two crazed teenage boys entered the school with guns. A young Christian girl by the name of Cassie Bernall had suddenly found herself staring into empty eyes that were on the trigger end of a shotgun. Her last deed was to answer a question the gunman had asked. "Do you believe in God?" Just before she was ushered into Paradise, she answered "yes." Though her answer was inspiring, the courage that led to her answer left me awe struck. Where did she get the boldness to affirm her belief in God in the midst of such despair, when most Christians have difficulty sharing their faith during the course of a normal day?

I recall a story about Abraham Lincoln being a young man observing the slave ships on the docks of New Orleans. He watched as African slaves marched off the ship burdened with shackles and chains. They had their heads hung low as if they were staring into the hole where their dignity once was. In the midst of what appeared to be hopeless misery was one slave who stood out from the rest. His body was erect and his head was held high. His face exhibited a look of chiseled nobility in which there was no fear. Abraham Lincoln asked the slave trader why this slave was so different from the rest. The slave trader replied, "He is the son of an African King, and he hasn't forgotten it."

Christians can overcome the worst of fears (even the fear of death) when they remember that they are children of the King.



CPN Mail Bag

Dear Scholarship Committee,

This is to inform you all of my graduation last December. I graduated December 15, 2001 with a B.S. Degree in Elementary Education. My Elementary Teaching Certificate is being processed in Oklahoma City. This degree was the realization of a life-long dream and my Tribe was a very important part of it.

Part of being Native American is "giving back" in gratitude for the gifts that are given to you. I long for the day that I can stand before my students in my classroom and share the knowledge that I have been given. I am currently seeking employment as a teacher while I substitute teach throughout the Tulsa area and tutor students evenings.

I am proud to be Potawatomi and will share the beauty of my heritage wherever I go. Once again, "Thank you for all the help!"

Darlene Goldsmith



Dear Scholarship Committee,

Thank you for helping me further my education. With your help I will be able to accomplish my goals. Your scholarship is greatly appreciated.

Sincerely,

Sarah A. Sander



Dear Scholarship Committee,

Thank you so much for the Citizen Potawatomi Nation Scholarship Committee's award of \$250.00 toward my education!

I will be completing my undergraduate degree this May and have applied for admission to the Oklahoma Graduate Theological Program at Oklahoma City University for the fall 2002 semester.

I deeply appreciate your Committee's continued support and encouragement these last three years. Because of your assistance my dream of serving in the ministry is becoming a reality.

Thanks again for your support.

Grace and Peace,

Michelle D. McCarty



Dear Scholarship Committee,

Thank you so very much for your continued gift of the college scholarship for our daughter, Courtney B. Hazelbaker. We appreciate your help so much in sending her to college. Your gift of money is so helpful in furthering her education.

Thanks again!

Nancy & Neil Hazelbaker

It's Your Newspaper!

The HowNiKan welcomes submissions from tribal members, especially news of their accomplishments. Send articles and photographs to Dennette Bare at tribal headquarters. Deadline is the 5th of the month.



From The Chairman

By JOHN A. "ROCKY" BARRETT

Bouzho, Nicon (Hello, My Friends),

I hope all of you had a joyous Holiday season. I apologize to all of you who sent cards and e-mails for not being able to reply in a timely manner. My health took a turn for the worse on the 10th of December when I developed a severe problem with my pancreas. The damage was such that I was in the hospital for 18 days and home recovering for another 14 days with a few trips to the tribal offices and the bank. I will be back to full speed in a few more weeks as I work out a way to deal with the problem, now chronic. Rest assured that Vice Chairman Linda Capps and the staff at the nation's offices have the operation well in hand.

The changes in the tribal Constitution I have been proposing have been delayed some in development, but I will have them ready to discuss at the Regional Councils this year. I hope and pray you will all take the opportunity to attend the Regional Councils. We are in a very critical time in our tribal history. It is time for accountability. In the past, the Regional Councils have been conducted by me with additional input from Linda Capps and the Regional Council Representative. Very seldom have Gene Bruno, Hilton Melot, or J.P. Motley been in front of you to express their understanding of important tribal issues. This year will be different.

They should be asked to state their positions on the survival of the Regional Councils, and on the need for representation from the Regional Councils and the rest of the counties in Oklahoma. Do they support these changes to our constitution? They should be asked to explain their attempts to deny and inhibit the supervisory authority of the Tribal Chairman and Vice Chairman in light of the 70% vote margin in the last election. Do they have a clear understanding of the most basic operations of the tribal government and our enterprises? I believe that once you hear what they have to say, the need for clearly separate Legislative, Executive, and Judicial branches of our government will become even apparent to you. The Legislature should pass all laws and control all funds. Management of tribal operations and the enforcement of the laws should be the responsibility of the Chairman and Vice Chairman.

Our tribal government cannot survive in an atmosphere where a part time group of three members of the Business Committee try to run the day to day affairs of the tribe. Our tribal operations are simply too large and complex. Someone has to be in charge and accountable. Our tribal government cannot survive in circumstances where the Chairman and Vice Chairman are denied critical management authority to supervise the daily affairs of the Tribe. The need for clear lines of authority is essential for our employees. Our tribal government cannot survive if members of the Business Committee are allowed to conduct personal business with the tribe in violation of our conflict of interest laws.

I ask you to join with me in demanding the changes we need in our government structure. I ask that your voting decisions in the next election in June be made with an eye to the future of our tribe. We could lose it all if we are not careful.

Megwetch,

John Barrett



Visitors Learn About Tribe

Deputy Administrator Bob Trousdale and Vice Chairman Linda Capps (pictured) recently addressed staff from Gordon Cooper Technology Center on the history and progression of tribes. Of particular interest was the economic development of our tribal enterprises.

Potawatomi Profile



Robert J. Peters, son of Joe and Nancy Peters, was born July 20, 1961, in Tulsa, OK. He attended Thomas A. Edison High School and the University of Oklahoma where he graduated Summa Cum Laude. He is the grandson of Lucile Quinn Scovil, an accomplished singer and member of the Citizen Potawatomi Nation.

Robert is a fourth generation Oklahoman and comes from an accomplished family. Both of his great grandfathers, one a U.S. Deputy Marshall for the Indian Territory in Oklahoma. and the other, a participant in the second Oklahoma land run, were also the only two preachers in Sallisaw at one time. His great uncle, John L. Peters, founder of World Neighbors, earned a spot in the Oklahoma Hall of Fame, three honorary doctorates, two nominations for the Nobel Peace Prize and a citation from the National Conference of Christians and Jews. Robert's grandfather, Roy Scovil was a pioneer in

establish Alcoholics Anonymous in Oklahoma.

Robert Peters may not be a household name to many, but he is a face that many have seen in such studio films as "In the Line of Fire," "AirForce One" and "Wild Bill" and in such independent films as "Eye of God," "Traveler," "Panther" and "Go." For the last eleven years, Robert has spent his time in Los Angeles working in almost every facet of film production, on both studio and independent films and has had the opportunity to work as an assistant to Producer Barrie Osborne, assistant to Actors John Travolta and Ted Danson and assistant to Director of Photography/Director John Bailey.

His most recent studio film, Oceans Eleven, was directed by Steven Soderbergh and starred such actors and actresses as George Clooney, Brad Pitt, Andy Garcia and Julia Roberts. He worked for five weeks on the film in both Los Angeles and Las Vegas. This past spring, he also worked on the sequel to "American Pie."

Peters can also include television appearances to his list of credits. He has starred in such television shows as the "X-Files," "Sex and the City" and "The Practice." His most recent television pilot was entitled "Fishing with Supermodels" that starred Claudia Schiffer. He has also been seen in over twenty national commercials, including several award winners.

Robert recently co-produced and starred in the independent feature "Certain Guys" with cast members Diedrich Bader ("Drew Carey Show"), Melora Hardin ("Cover Me" and "Seven Girlfriends"), Tom McCarthy ("Meet the Parents" and "Boston Public"), Mark Pellegrino ("Big Lebowski") and Traci Lords ("Profiler," "Blade" and "Cry Baby"). "Certain Guys" can be seen on HBO.

His directorial debut for the film "Mutual Love Life" has won numerous awards and was acknowledged as a top ten for the Academy Awards. "Mutual Love Life" has been in film festivals from Aspen to London, Cannes to the Hamptons, Bangkok to Houston, Hawaii to New York, Dallas to Ft. Lauderdale and Slamdance to Los Angeles and was recently acquired by HBO.

Roberts has just finished directing and adapting his second short film, "The Bus Stops Here" with cast members Denise Crosby ("NYPD Blue") and Chris Ellis ("Armageddon" and "Apollo 13"). The film was produced by Jeff Van Hanken in association with HOLA (Heart of Los Angeles Youth) for inner city youth and recently won the Crystal Heart Award at the Heartland Film Festival in Indianapolis, Indiana.



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